John Penington's

COMPLAINT

AGAINST

William Rogers:

Relating to the

Abuſe and Injury done to the memory of his worthy Father Iſaac [illegible]nington, in miſ-repreſenting and perverting ſome of his Writings, in his Book entituled, The Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator, &c.

Whereunto is ſubjoined

Somewhat to manifeſt his Mother *Mary Penington's* not ſhunning Sufferings for Truth, *&c.* occaſioned by *W. R's.* ſuggeſting the contrary.

Evil men and Seducers ſhall wax worſe and worſe, deceiving and being deceived: but continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned, 2 Tim. 3. 13, 14.

Nevertheleſs the Foundation of God ſtands ſure, chap 2. v. 19.

London: Printed for *Benjamin Clark* Bookſeller in *George-Yard* in *Lombard-ſtreet.* 1681.

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John Penington's

Complaint, &c.

THat men that profeſs Religion, (yea, which is more groſs, the Truth it ſelf) ſhould imploy their Skill, Wit and utmoſt Endeavours to ſmite and vilifie ſuch as were and are honourable therein, and that not through Ignorance, but wilfully and deſignedly, is truly ſad to conſider. An inſtance whereof I ſhall here give, in this my *Complaint* againſt *William Rogers*; wherein I wiſh I could charge him with only raſhneſs and indiſcretion, and not with premeditated and palpable falſhood, of which he is notoriouſly guilty. This let not the Reader take upon my bare word only, (as I doubt, from his ſeeming fairneſs too many have his) but read his Book, and obſerve the drift thereof, then he will ſee whether I had not juſt cauſe thus to reflect on him; and by comparing my Father's Book with his quotations, be able to judge, whether it did not behove me to vindicate, whom he had thus traduced, and lay the load at his own door. But that I may not divert him too long from the proof, I haſten to make good my Charge.

William Rogers, in part 3. pag. 88. of his Book, (falſly ſtiled, *The Chriſtian Quaker*, &c.) ſaith, *We think it neceſſary to cite a Teſtimony publiſhed in Print by* Iſaac Penington *the younger, in the year* 1660. *being part of a Diſcourſe entituled,* The Authority and Government which Chriſt excluded out of his Church, &c. *as it lies* all together, *word for word, and not taken* by parts and pieces *here and there.*

Who would have desired fairer dealing than this! But here I charge him with a down-right falshood, and impious prevarication, who with a *Judas*-kiss (I mean a shew of candour and integrity, with which he would prepossess and beguile his unwary and credulous Reader) labours to betray the Truth and its sincere Professors into the hands of the wicked and ungodly: For notwithstanding he so solemnly professes to give *the Testimony, not by parts and pieces, but as it lay altogether*; and calls it, The Testimony of the said Isaac Penington, as if it were the whole: yet instead of keeping touch herein, he hath leapt over some leaves at the beginning, explanatory of the rest, and left out an intire sentence at the close, which he knew would not serve his turn; but if fairly and impartially set down, would have both rendred his work insignificant, and detected the falseness of his dealing, as it could not but have manifested to every considerate Reader, That *W. R*'s. deduction was not genuine but forc'd, which I cannot believe him unsensible of, and therefore with design to have done it. For he could not but see, that what was there laid down did infer a necessity of *Church-Government*; a thing, he would insinuate, neither my Father nor Friends in the beginning owned or allowed. And to make this good, indeed there was no surer way than to let fall what spake to the contrary; which course *W. R.* hath taken, and begins his quotation with the latter part of an *Answer* to a *Question*, which he was so unworthy, as well as untrue to his word, as never to transcribe, nor the first part of the Answer neither. These base under-hand dealings are so far from becoming a pretended *Friend*, that they are not like a *fair Adversary*: and so unsuitable to a *Christian Quaker*, that they would be cause of shame to a *moral Heathen*.

The Question propounded by my Father, was (as may be seen part 1. p. 238. of his Works.)

Quest.

Quest. '*But is there to be no Greatness, no Authority among* '*the Disciples of Jesus, or in the Church of Christ? Is every* '*one to do what he will, to be subject to his own Fancies and* '*Imaginations, to the Inventions of his own corrupt heart?* '*What a confused Building will this be? Sure this will not long* '*remain a* Zion, *but soon become a* Babylon, *even an heap of* '*disorder and confusion.*

To which my Father replied as followeth:

Answ. 'There is to be no such kind of greatness, no such 'kind of Authority; yet there is both a Greatness and Au- 'thority suitable to the state of Disciples, suitable to that 'kind of Kingdom whereof they are. There are Laws, 'there are Governments, there are Governours, there is Ru- 'ling, and there is Subjection; but all in the Spirit, all sui- 'table to that which is to be governed: but no government 'of, or according to the Flesh. As Christ's Kingdom is not of 'this world, so the government of his Church and People is 'not according to this world; but as that which gathers is 'his Spirit, and that which is gathered is spiritual; so that 'which is governed is the Spirits of his People, and they 'are to be governed by his Spirit, and spiritually, and not 'after a fleshly manner.

'Thus Christ himself, though he ministred to his Disci- 'ples, yet he was also their Lord and Master; and in the 'Spirit and Life of the Father ruled over them; and thus the 'Apostles and other Ministers of Christ had likewise in the 'Spirit, the care of the Churches, and Authority in the Lord, 'by his Spirit, to govern the Spirits of his People: not to 'govern after a fleshly manner, by their own wills; not to 'prescribe them in a lordly way, either what they should 'believe or practice, but in the Light, and in the Power of 'the Spirit, to make their way into every ones Conscience 'in the sight of God, ministring to every one in the Spirit 'according to their capacity and growth, and waiting pa-

tiently

'tiently for God to convey the food and nouriſhment, and 'to build their Spirits up in the Faith thereby.

'*The Spirits of the Prophets is ſubject to the Prophets.* Here 'is the Government, here is the Law of rule and ſubjection 'in the Life. Every one feeling a meaſure of the Spirit in 'himſelf, is thereby taught to own and ſubject to a greater 'meaſure of the ſame Spirit in another. He that hath no 'meaſure of the Spirit of God, he is not of God, he is none 'of Chriſt's: and he that hath received a meaſure of the 'Spirit, in the ſame Spirit feels anothers meaſure, and ow-'neth it in its place and ſervice, and knoweth its moving, 'and cannot quench it, but giveth way to it with joy and 'delight. When the Spirit moves in any one to ſpeak, the 'ſame Spirit moves in the other to be ſubject and give way: 'and ſo every one keeping to his own meaſure in the Spirit, 'here can be no diſorder, but true ſubjection of every Spirit: 'and where this is wanting, it cannot be ſupplied by any 'outward rule or order ſet up in the Church by common 'conſent; for that is fleſhly, and lets in the Fleſh, and deſtroys 'the true Order, Rule and Subjection.' [*Thus far my Father.*]

All this *W. R.* never ſo much as mentions, which was the occaſion of all that he quotes, and to which it was relative: but what follows, more immediately relating to the Government and Authority Chriſt excluded rather than to what he allowed, we find him cite at large, till the ſubject pinch'd him anew again, which was a few words concluſive of the whole, and that wound up his ſenſe, which it ſeems *W. R.* was not pleaſed to give us: And had he not had the confidence to ſay, *That he had not taken it by parts and pieces, but* All *together*, I ſhould have the leſs wondered: But that a man pretending to Truth ſhould thus prevaricate in the face of the world, I cannot ſufficiently admire. Yet, whither will not men run to propagate an Intereſt, or defend a blaſted Cauſe! O that they would conſider it! O that they would lay it to heart!

That

That which *W. R.* left out at the close, were these words (as may be seen part 1. p. 242. of my Father's Works.)

'And the unity being thus kept, all will come into one 'outwardly also at length, as the Light grows in every one, 'and as every one grows into the Light: but this must be 'patiently waited for from the hand of God, (who hath the 'right way of effecting it, and who alone can do it) and 'not harshly and cruelly attempted by the rough hand of 'man.

This would fully have evinced, that my Father did not only point at an inward Government of God's Spirit in particulars, but also laid down, That *as the Life grew in every one, and every one grew into the Light*, it would bring into *one outwardly also at length*; which is far from *W. R*'s. purpose, and therefore designedly left out. For the whole drift of that very part of *W. R*'s Book (as the very Title-page exhibits) is to tie up all to an *inward Government of Christ*, exclusive of any outward Form of Government, Order or Discipline. And he cannot be content to be thus principled himself, but would make it appear as my Father's sence too, though these his words (with many more omitted by him) are of a contrary tendency, which he durst not (for all his shew of candour, and promise to *take altogether as it lies*) trust his Reader with, lest his untrue inferences should be too conspicuous. all by

Thus much of his quotations, which being first compared with the Book, are now attested by *Benjamin Clark*.

Now I dare appeal to any unbyassed judicious Reader, whether *W. R.* hath not dealt fallaciously, deceitfully and surreptiously, as well as unrighteously, thus to insist as if he had been so fair and conscientious in his quotations, when he hath been so egregiously the contrary. And since his scope and design in printing that part of my Father's Testimony,

ſtimony, ſeems to be that he might thereby inſinuate, as if my Father (at the writing of that Teſtimony) was in judgment one with himſelf, and oppoſite to, or different from the Government Eſtabliſhed, and now practiſed in the Church of Chriſt among us, (as ſome of that Party have traduced him by word of mouth) let the Reader take the following inſtances out of that part of the ſame diſcourſe, which *W. R.* hath knowingly omitted. And firſt, at the beginning of the Anſwer to the Queſtion, p. 238. par. 1. (tranſcribed already above) my Father hath theſe words: *There is to be no ſuch kind of greatneſs, no ſuch kind of authority* (meaning, as was exerciſed among the Gentiles, p. 238.) *yet there is both a greatneſs and authority ſuitable to the ſtate of Diſciples, ſuitable to that kind of Government, whereof they are.*— Again, *There are Laws, there are Governments, there are Governours, there is ruling, and there is ſubjection, but all in the Spirit, all ſuitable to that which is to be governed: but no Government of, or according to the Fleſh.*— Again, *Thus the Apoſtles, and other Miniſters of Chriſt, had likewiſe in the Spirit the care of the Churches, and authority in the Lord, by his Spirit, to govern the Spirits of his People: not to govern after a fleſhly manner, by their own wills; not to preſcribe them in a worldly way, either what they ſhould believe or practice, but in the Light, and in the Power of the Spirit, to make their way into every ones conſcience in the ſight of God,* &c.— Again, *Every one feeling a meaſure of the Spirit in himſelf, is thereby taught to own and ſubject to a greater meaſure of the ſame Spirit of another.*

This very paſſage anſwers much of *W. R*'s conteſt in his Book.

Now let us ſee, whether even out of that very part *W. R.* hath quoted, there be not words to the ſame effect; as where (p. 94. par. 3. of *W. R*'s Book) my Father ſaith, *Care muſt be had, that nothing govern in the Church of Chriſt, but the Spirit of Chriſt: that nothing elſe teach, nothing elſe exhort, nothing elſe admoniſh and reprove, nothing elſe cut off and caſt out.*

out.— Again, *Every Member is to wait in that measure of the Spirit which he hath received, to feel the goings forth of the Spirit in him that teacheth and governeth; and so to* subject *not to man, but to the Lord, to receive from the Lord, to obey the Lord.*— Whence *W. R.* might have easily observed, that my Father, though he placed the Government of the Church in the Spirit of Christ only, as the Principal and Efficient, yet he acknowledgeth, the Administration of that Government is committed both to Ministers and Members as Instuments. But for a more full and additional satisfaction to any that may desire further information in this matter, I refer the Reader to a Book entituled, *Somewhat relating to Church-Government, wherein the Necessity, Usefulness and blessed Effects of the true Church-Government is here and there hinted at,* &c. published since his death, but written by himself, in answer to some Apostates and Innovators, who probably may account themselves Christian Quakers as well as *W. R.*

See also part 2. page 400. of his works.

Indeed I am surprized, not expecting such kind of dealing; nor could have thought his heart had been so hardned as not to value the justness of a cause, so he could but promote his tottering Fabrick. Will he prostitute Soul, Reputation and all, in a stiffness against the Lord and his People! *The Lord keep me in a tender sense of, and regard to them, and that living Testimony they are entrusted withal, that I may not, through prejudice, fight against any thing that is of him, either in my own particular, or through his Servants, whom he is blessing and honouring in his Work, having seen the ill effects of it in this person, who doubtless, had he been told formerly, he should thus have appeared against the Truth, and them that are in it, would have been ready enough to have said with* Hazael *of old,* Is thy Servant a Dog, that he should do this thing?

I could also observe, that in this his work of darkness and traducing my Father, he useth the word [We] and [Our]

but knowing none that will own themſelves concern'd herein, I ſhall the leſs inſiſt thereon.

As for *Thomas Criſp*, who hath put forth a Book called, The Teſtimony of Iſaac Penington, &c. he confeſſed to me, in the preſence of *Philip Ford*, That he had never read or ſeen that Book of my Fathers, but only gathered it out of *William Rogers*'s Book. Now whether this be fair and equal, to take things thus upon truſt, without once (*Boerean*-like) *ſearching his writings, to ſee whether the things were ſo or no*; and then to add wide inferences of his own, as of a *liberty in paying Tythes, as a Civil Right*, &c. far from my Father's ſence and conſtant practice; And laſtly, to publiſh them from the ſole Authority of a *profeſſed Adverſary*, who had already mangled the Book, and took things piece-meal, be not very injurious, and unbecoming a man, much more a Chriſtian, and which many *Turks*, *Jews* and Infidels would have ſcorned, let the impartial conſider. But what can be expected of men that are departed from the juſt Principle in themſelves, and are daily doing deſpite to the Spirit of Grace? Indeed the very Title is fallacious, to call it *The Teſtimony of* Iſaac Penington, and is an impoſing upon his Reader; whereas at beſt it is but Part of his Teſtimony, and that Part ſo craftily managed, as to ſpeak his ſence but in Part.

By this *W. R.* alſo may ſee what Spirit his Book gratifies, even a looſe, libertine Spirit, without Yoke, that would run back again to *Ægypt*, and weaken the hands of the faithful Sufferers, even to death, for that oppreſſion of Tythes, which Friends, in the beginning, and to this day, aſſert to be *a denying Chriſt come in the Fleſh*; which I believe *W. R.* himſelf will not ſeem to gainſay. But this man ranks it and the uſe of plain Language (which is the only true Language, the other being a Lie) amongſt Friends *Orders and Traditions*; *Which* (ſays he) *I fear you take more care for the*

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ſtrict obſervations of, than the Truth in the heart; as if theſe things had not been delivered from the Spirit of Truth, through Inſtruments it made choice of at the firſt breaking forth of Truth, but were taken up and held by Tradition only, as the beggarly rudiments of the world are; and therefore queries, *If one cannot do ſo, muſt he therefore judge his Brother?* adding, *That may be required of one, which may not be required of another.* (ſee p. 14 of his Pamphlet) Will *W. R.* ſtand by him herein? Will he thus encourage *Tythe-Payers?* Will he open this gap for Libertiniſm? Will he thus oppoſe the Truth to the Truth, making it to require one thing of one, and the contrary of another? to call one to bear a Teſtimony againſt Tythes with jeopardy of Life and Eſtate, and allow the other to pay it as a *Civil Right?* What, will God's Spirit be thus inconſiſtent with it ſelf? But if he ſay *Nay*, and fall not in with this man's work; yet hence he may ſee what it is joyns with him, and ſhelters it ſelf under his wing, even that which ſhuns the Croſs, and ſeeks eaſe in the Fleſh.

That which *W. R.* cites as *Edward Borrough*'s Paper, and which *T. C.* takes upon truſt, as his Viſion, is a Queſtion to ſeveral; firſt, Whether *E. B.* ever wrote that, or any ſuch Paper? 2*dly*. For ſatisfaction it is demanded of *W. R.* and *T. C.* to prove that cited by them to be *E. B*'s. own intire Paper, and to acquit themſelves that they have not prevaricated here, as *W. R.* has done in my Father's Caſe, however fair he would ſeem to be, confeſſing, pag. 84. part 5. *That adventuring to add to another man's words*, (and I may hope I ſay, or to diminiſh from them either, eſpecially when he avers, *he has taken them altogether as they lay*) *rendring them as another man's words, materially altering the ſence, is accounted plain Forgery.*

J. P.

My Mothers Account is as followeth.

IT is very contrary to my judgment, and the frame of my mind, to make any other appearance in publick, than an Innocent and Righteous Converſation; but I ſee a neceſſity to give ſome account of the cauſe of my dear Husband (*Iſaac Penington*'s) Impriſonment in *Reading*, as alſo to ſpeak ſomething in reference to the ſettling of my Rents, thereby to remove, out of the way of the tender, the ſtumbling-block that *W. R.* (in his Book entituled, The Chriſtian Quaker, &c. par. 5. p. 43, to 47.) may have laid before the upright, to the leſſening of my Teſtimony to the undefiled Truth, unvailed with covers or pretences.

As for his charging *G. F.* with adviſing me, I never had any advice from him contrary to my own conſcience, nor in the leaſt to leſſen Truths Teſtimony: But this I ſay, My honourable and dear Husband ſuffered five times Impriſonment in the Gaol of *Aleſbury* in the County of *Bucks*, for the ſpace of ſeven years, being but little at home, but Impriſoned many months at a time; once three quarters of a year, another time a year and a half; in all which Impriſonments, I (through the Lord's great kindneſs to me) never conſulted proviſion or ſecurity in any point, though ſollicited by my Relations to have done ſomewhat to preſerve my Eſtate, all my Husband's being gone upon his Father's account: But ſo clearly and fully was I given up to ſuffer the loſs of Eſtate and ſpoil of Goods, in his pure Teſtimony to Truth, that I never ſo much as attempted any ſecuring it or them; and never had, but once ſo much as an inclining in my mind to put by any thing, though of value, and not of very neceſſary uſe in the Family; but at that very time, before I could lay hand on any thing for that purpoſe, it was ſaid in me, *Do not provide*; *Do not contrive*; *Leave all with the Lord*;

Lord; and immediately let the thing fall. And further, when ſufferings for Meetings by Impriſonment, gave way to Proceedings by Fines upon Preachers, Hearers and Maſters of the Houſes where Meetings were, the Lord gave me a clear quiet ſubmitting to it, though I had in my view the ruine and havock that 40 *l.* a week could procure to us, my Husband being engaged in at leaſt two meetings a week, and having a Teſtimony for Truth by the Gift beſtowed on him to miniſter in.

All this I make mention of, to manifeſt that whilſt my dear Husband ſuffered purely for Truth's Teſtimony, I never went about in the leaſt way to ſhun or fly the ſuffering. Now the cauſe of his ſuffering in *Reading* Gaol was not, in the firſt place, upon a neceſſity immediately laid upon him from the Lord for his Teſtimony; but he was betrayed for the ſake of my Eſtate, as was confeſſed by the perſon that committed him, to a Woman of Condition, that lived near *Reading*; who being earneſt with him on my Husband's behalf, and could not allay him, ſaid, *What will ye get by premuniring him? He hath no Eſtate, all being forfeited to the King, for his Father's being one of the King's Judges*: To which he replied, *I know that*; *but his Wife hath a good Joynture.* The Gaoler alſo confeſſed to me, that he had orders a year before to ſtop him in the Priſon, when he came thither to viſit the Priſoners, and to give notice of it; which words he ſaid to me, upon my charging him with betraying my Husband: And I anſwered to it, *What, to be thus dealt with, without an Offence?* But he was ſilent to that. Nay, his very going to *Reading* was very accidental; I being from home, and he intending in my abſence to viſit three ſeveral places, but was diſappointed in them all; upon which, a Friend that was with him ſaid, *Go with me to* Reading, *and viſit Friends in Priſon*; which he did: And when he had viſited thoſe of the fore-ſide of the Priſon, he croſſed the Gaoler's Yard, to

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ſee the Friends on the other ſide. The Gaoler ſeeing him, asked a Friend, what that man's name was? who ſimply told him, *Iſaac Penington*. Immediately he goes, or ſends to one (called a Juſtice) to acquaint him; who ſends an Officer and a Servant to fetch him before him, and he and another (called a Juſtice) tendring him the Oath, upon his refuſal committed him. I coming towards home, and being met with this unpleaſant account, was, I confeſs, greatly ſadned, his going being ſo accidental, only in an innocent freedom, and not upon a conſtraint; I weighing, that this was a great ſuffering to his perſon, which threatned ruin alſo to me and my Children. Now chiefly looking upon it, as indeed it was, a trepan for my Eſtate, I had great freedom in the endeavouring the ſecuring of it, and preventing the Devourers of their prey: ſo I did in clearneſs ſend to *London*, and had the Arrears and Rents, that hereafter ſhould be due (for the Eſtate it ſelf they could detain no longer than my Huſband lived) made over to a Friend of mine, for the uſe of me and my Children. As alſo, I put out of the Houſe ſome Plate and other Goods as was mine when I was a Widow, and made over to a Kinſwoman of mine before marriage; but what was neceſſary for a Family, was left to a conſiderable value; which things were more immediately my Huſband's Goods, who was then in Priſon.

And now I have given this true Relation, I ſum up all thus, That what I have here aſſerted to be done by me, was no ſhift, or carnal hiding from ſpoil, in that that was a Teſtimony, but a clear acting to diſappoint the Betrayer of the Innocent, who was made a Tranſgreſſor for to be prey'd upon; and in freedom from the Lord to ſecure him, my ſelf and Children from the Treachery and evil Stratagems of his Proſecutor. I do, in God's fear, ſay to every one that reads or hears theſe lines, That in the tendereſt, compoſedſt, righteſt frame of mind, that ever I felt ſince, I was never condem-

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ned for it, nor ſhewed that I erred in it, but rather acquitted; and am ſatisfied in it at preſent, as in reference to its being no hiding from Sufferings. For I do believe, that if I had appeared to ſuffer for Truth, and at that time had ſecretly ſecured my Eſtate, it had been a very evil thing, and that which I have hitherto been preſerved from; who in the midſt of many infirmities and weakneſſes have this to boaſt of (in the Lord's mercy and ſtrength) that I have ſuffered without guile or covering, by ſecret Contrivances or Proviſions for my ſafety. This the all-ſeeing God knows, and to him I commit my Cauſe, and the Cauſes of thoſe innocent Servants of the Lord, aſperſed by *W. R.* in his Book called, The Chriſtian Quaker, &c. *Mary Penington.*

POSTSCRIPT.

NOw upon the whole give me leave to make theſe remarks. 1ſt. *My Mother was not the perſon under proſecution for the Worſhip of God.* 2d. *My Mother did not go to ſecure her Eſtate from any proſecution againſt her upon that account.* 3dly. *From my Father's bare going to viſit Friends in Priſon, they who laid in wait for the Eſtate, took an occaſion to clap him up, thereby to ruin both him, my Mother, and us their Children in their Eſtates and Livelyhood, and not for any Offence alledged againſt my Father for the breach of any Law relating to Religious Worſhip.* 4thly. *The Eſtate thus ſecured, was partly Joynture ſettled upon my Mother by a former Husband, partly Land of Inheritance devolved to her from her Parents; ſo that what was done, was in order to ſave the Right of Poſſeſſion in my Mothers hands, from any illegal ſeizure of her real and perſonal Eſtate, which was her ſole Property, and not legally ſeizable for my Father's ſuppoſed Offence; which is no ways parallel to any perſons making over their own proper Eſtate, for fear of, or to ſhun ſuffering, for their own particular Teſtimony in meeting to worſhip God.* 5thly. *His bringing the names of* G. F.

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my Father and Mother thus publickly upon the Stage in Print, and yet not producing his Informers, but only saying to G. F. If thou deny it, I ſhall bring Teſtimony under the hand of a credible Friend in Truth, *&c. is an Addition to his other unfair dealings; for he ought to let us be Judges of that, and not thus both by Manuſcript and Print impoſe upon us, and never tell us who this credible Friend is.* 6th. and laſtly, *To which let me add, That* W. R's. *ſo often and ſo full-mouth'dly giving* G. F. *the Lie (his aſſigning the reaſon of* G. F's. *not denying he adviſed my Mother to ſecure her Eſtate, to be fear of* loſing his Intereſt *in my Father and her, if he had* denyed what they knew to be true, and (with them) in many more, as *p.* 53,54. *of par.* 5.) *his inſinuating, that* G. F. adviſed the Rich to ſecure their Eſtates, *thereby rendring him partial; his reflecting as if* G. F's. *not giving him the like advice, or judging what he did in making over his was, that* G. F. never was ſo friendly to him as to take ſo much care of him and his Family; *and laſtly his ſcoffing and upbraiding* G. F. *as if the reaſon why he was reproved for his skulking were, becauſe* G. F. *had not* given him a diſpenſation ſo to do, (*ſee par.* 5. *p.* 43, *to* 47.) *is notoriouſly wicked and abominable; as if all the godly concerns to keep up Truth's Teſtimony in a ſuffering day, were but a juggle, in which ſuch as could ſeek to* G. F. *for a diſpenſation (as he prophanely flouts) were patroniz'd, and all others rendred Criminal. Well, I am ſatisfied, no care for the proſperity of* Sion *was the ground of this foul ſuggeſtion. And if* Ham *was accurſed for* not covering his Father's nakedneſs, *what Anathema Maranatha's muſt they undergo, who under the ſhew of Truth would raiſe and foment ſuch falſe ſurmizes and ſlanderous accuſations againſt the faithful Brethren, and that even among Unbelievers? which, had they been as true as they are impiouſly falſe, a man that were far leſs than what he pretends to, would never have thus* told it in *Gath*, nor publiſhed it in *Askalon*, to make the Uncircumciſed rejoyce. *J. P.*

Let this be diſperſed only where *W. R's* abuſive Book hath gone.